1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

553 352 The child then receives a new name. Later, he may adopt names that refer to notable incidents of his life.

852 304 In the Santa Catarina group, the perforation of the boys' lower lip at the age of 2 or 3 is marked by great celebrations. Women, holding gourd rattles, dance with warriors, who beat the ground with their spears. The children are intoxicated with beer, and shaken until half unconscious, when their ceremonial fathers pierce their lips with a sharp stick (Henry, 1941, pp. 195–197).

582 **Marriage.**—According to Baldus' census (1937 c, p. 43), men are generally older than their wives, in some cases as much as 15 to 20 years; among 37 percent of the couples there was a difference of 10 years.

A man marries when 18 to 20 years of age. If his bride is not yet of age, he stays with her parents, waiting for the first signs of puberty. In case of child betrothal, the lad's parents have to provide for the girl's subsistence.

595 Polygyny is mentioned by all the early sources, but details vary. Some authors declare that it was an old man's privilege, others that it was restricted to the chiefs, good hunters, or famous warriors. There are also indications of sororal polygyny and of marriage simultaneously to a woman and her daughter (Teschauer, 1929, p. 350). In *Tupí-Guaraní* fashion, a girl often married her mother's brother.

[184] The *Caingang* of Palmas are, and claim always to have been monogamous.

Maniser (1930) states that though a man may not marry his cousin—he does not specify which—he usually takes her as a concubine until her own marriage. If pregnancy occurs meanwhile, the girl, as a rule, commits abortion. It often happened that a man grew fonder of his cousin than of his legal wife, and that he sometimes [578] resolutely opposed her marriage. The continuation of such relationship was bitterly resented by the legitimate wife.

For the *Aweikoma*, Henry infers that 60 percent of all marriages are monogamous, a fair proportion of the remainder being polyandrous.

● 585 A marriage ceremony witnessed by Maniser (1930, p. 776) took place during a drinking bout. Some old men seized the bridegroom and bride and pushed them toward each other in spite of the woman's resistance. Then they dragged them into the bridegroom's hut and left them there under a blanket. The following day the woman ran away, but was brought back by force.

591 Matrilocal residence, formerly the *Caingang* rule, is still frequent, though many couples set up their own households. Baldus (1937 c, p. 43) heard "that only lazy men lived in their father-in-law's house and that, should the father-in-law die, the husband would have to 'govern' his mother-in-law."

585 As a general rule, the young warrior builds himself a hut where he takes the girl of his choice, who lives henceforth as his wife. Sometimes, when the girl's family is small, he goes to live with his wife in her parents' hut. Incest does not occur among them, for [535] marriage is forbidden among close relatives. It is the custom of the tribe to respect marriage; adultery is unamously condemned and rarely occurs.

595 The warrior chooses his second wife with no more formality than the first. Both women enjoy the same rights. The additional wives are often sisters of the first one.

551 Male children are given the name of an outstanding ancestor, to which is added as a surname that of their father and of his lineage. The name of female children is chosen freely by the mother, whose own name is added as surname along with the name of her lineage.

This explains the great length of their names, such as for instance: Korikrã-Lãksi-Layondési, Vaikõidn-Ungrósima-Póa-Tupi-Vaimunima.

764 Dead adults, men as well as women, are cremated in large fires built with selected woods. Pubescent children of both sexes are granted the same procedure, while young children are buried.

A warrior's weapons and other personal implements are burned along with his body. The ashes are gathered the following day and placed in a round pit, previously lined with tree bark and leaves, which is then filled with earth, covered with fragments of wood, and surmounted with a shelter.

765 The death of a chief or outstanding warrior is lamented by the whole tribe; his exploits are sung in a sort of litany for several days. Then the women recount in similar chants the virtues of the dead man in the domestic life of the tribe.

It is to be noted that on such occasions the Botocudo are seized by a profound sadness. Absorbed in their great sorrow, they become sullen and indifferent to everything and observe for several days a rigorous fast.

476 The social rule of the Botocudo is mutual aid, for which they were naturally trained by the insecure nomadic existence which has always been their lot.